TWO COMMON PLACES TAKEN OVT OF ANDREAS HYPERIVS A LEARNED diuine, whereof,

In the one, He ſheweth the force that the Sonne, Moone and Starres haue ouer men, &c.
In the other, Whether the Deuils haue bene the ſhewers of Magicall artes, &c.

Tranſlated into Engliſh by R. Y.

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To the worshipfull and his especiall good frend M. Latham of Sandewne in Essex.

YOur very courteous affabilitie, whereof I haue had so great experience, continuing without any shew of a mutable mind hath greatelye moued myne affection to make no small account of your worships frendship. And I would to God that it were in me by any meanes to make any small amendes vnto you for the same. Which to do is easier for me to wish than to accomplishe. Wherefore as there is no remedie but that I must remayne endebted: so on the contrary parte to shew no signes of a willing minde, were nothing els but a manifest tokē of an ingrateful person. Wherevpon hauing perused certaine of the common places contained in the Methode of *Hyperius* and lighting vpon these two here specified, and thinking them not vnmeete

to be reuealed for the inſtruction of the people: I purpoſed for declaration of my louing mind toward you to put them forth in print dedicated vnto your worſhip. Vnto whome I know they ſhall be no leſſe acceptable then if they were thinges of very great account. Thus committing you and your affaires to the protection of the higheſt; I bid you farewell.

Yours to commaund

R. Vaux.

THou art to consider gentle Reader that a translator is bounde as nighe as may be vnto his author that he pretendeth to translate, so that he is not onelye to shewe his sense and meaninge: but as farre forth as may be to shew his very wordes. Wherefore if in turninge some places of the holy scripture by mine author cited, I do not aunsweare thine expectation: thou maist, seing thou hast those places quoted vnto thee, haue recourse if it please thee to thine owne translation, which peraduenture is plainelier done to thy capacitie, and because thou art accustomed thereunto, more to thy contentation. And so yeldinge to Hyperius the prayse which he hath well deserued for his labors: thou mayst contente thy minde.

Farewell.

(:)

THE FOVRTH DAY WORKE BY GOD MENTIONED GENESIS the first chapter.

MOyses prosecutynge the great workes of God, writeth that in the fourth daye were made lightes in the firmament of heauen, which myght geue lyght to the earth, might make difference betwene daye and nyght, betwene lyght and darknes, and myght be for signes and for tymes, and for dayes, and for yeares. There were two such lightes made, the one greater to gouerne the day, the other lesse to gouerne the night: to the which also are adioyned the starres. These questions therfore in this place are to be discoursed.

1 What are the offices of the Sonne and

Mone, and how they be for signes and tymes.

3 Whether there be distincte circles in heauen, and the same be driuen about with a sure & certen motion.

3 Whether by the mouing of the circles, there be any concent or harmonie brought forth.

& 44. 4 Whether the Starres haue lyfe, as they thoughte which did offer drinke offeringes to the Quene of heauen.

5 Whether the Starres and the celestiall mouinges do bringe to passe any thinge vpon these inferior bodies

First question. As touchinge the firste question, The lighte was made the firste daye. There was also a difference betweene lighte and darknes: but certayne it is, that it was not so perfecte and distinguished, as it was after the Son and Moone were made: beside that those effectes coulde not come of that lighte which afterwarde folowed of the Sonne and the Moone. It shall therfore be worth the while, to waigh the offices of the Sonne and Moone where-

whereby wee shall vnderstande, for what great and iust causes God hath made them.

1. First both are called lights, wherof is manifest, that in kinde they are brought forth, that they may encrease and make perfecte the lighte.

2. Secondly, when as both do shew lyghte, so notwithstandinge are the offices of theire geuinge lighte distinguished, that ỹ one moste clearly doth shyne, and doth strayghtwayes driue awaye all darkenes: the other doth not shyne so clearly, and doth admitte some darknes although it doth make the same somwhat lesse. 1. Cor. 15. Ther is one maner lyghte of the Sonne another of the Mone, another of the Starres

3. Thirdlye this dyuerse power in geuinge lighte, is the cause that the one shyninge it is day, the other shyning it is night. Which reason euen in Moises wordes is expressed.

4. Fourthly

4. Fourthly this diuersitie in geuing light bringeth to passe that men also may discerne theire deedes, and may appoynte the day to labour, the night to rest: yea and brute beastes do appoynt to thẽselues a certayne difference. Psalme. 104. He hath made the Moone for certayne seasons and the Sonne knoweth his goinge downe. Thou makest darknes & it is nighte: in it go abroade all the beastes of the wood, the Lyons roaring gape after their praye, that they may seke theire meat at God. The Sonne riseth, and they are gathered back and lye down in theire dennes, man goeth out to his worke and to his labour vntill the euenинge.

5. Fifthly. The Sonne is so made of god that it warmeth and dryeth: The Moone doth gently make colde and moyste. Which temperature is so necessarie in these inferior thinges, that without it neither liuinge creatures, neither

neither any thinges els mighte abide, Peraduenture ỹ firste lighte mighte haue sufficed, to note the difference betweene lighte and darknes: but it was conuenient that newe bodies shoulde be broughte foorth, in which other & greater force shoulde be, to nourishe and preserue those thinges which are in ỹ earthe. And therfore aswell with the heate and drinesse of the Sonne, as with the colde and moystnes of the Moone all things in the wombe of the earth are nourished, broughte forthe, take theire increase, and so all generation and nutrimente floweth from them into these inferior things.

6. Sirtly: Moreouer, the motions of the Sonne & Moone chiefly, whereby euery day they are caried and recaried from the east into the west, in certayne spaces of tymes, and from the southe towarde the northe, do shew a greate commoditie. For not onely light and darkenes, but also heate

heate and colde, with a certayne moſt apte proportion are diſperſed abroade otherwhyle by theſe regions, otherwhyle by other regions of the world: which thinges as they are neceſſarie to ỹ good conſtitutiõ of mens bodies, ſo do they more auayle then can be ſpoken to the alteration of the earthe it ſelfe, and to the ordinarie encreaſſe of all thinges that come forthe in it. Nether yet coulde the earthe, or men abyde, without ceaſſinge in one place continuall lighte or continuall darknes, or els continuall heate or continuall colde: wherefore euen moſte neceſſarie was this moderatiõ which followeth thorow the appoynted motion of the heauenly bodies.

7. Seuenthly. Out of theſe things it appeareth howe the Sonne and the Moone are, according to the ſayinge of Moſes, for certayne ſeaſons, and for dayes and for yeares. The dayly and moſte ſwifte motion from the

the East into the West doth describe vnto vs dayes and nightes: and that same more slowe motion from the South into the North doth describe vnto vs yeares, and the parts of the yeare, that is to say, the Spring, the Sommer, the Autumne and Winter with theire effectes. And so we doo counte and distinguishe tymes, accordinge to the diuersitie of such maner of motions: so that it is not altogether sayd amisse of the Philosophers, that Time, is the numbringe of motion. And vnto onely man it is geuen, as a greate benefite, to be able to note those motions, and to gather the distances of tymes by them.

8. Eyghtly. The Sonne and the Mone are for tokēs vnto men, which happeneth two maner of wayes.

1. The one, when as by a certayne ordinarie reason they stande still, goe forwarde, or goe backwarde: and eyther are ioyned together, or are oppo-

site,

site, or do suffer eclipse: also when they shewe forthe raynebowes or mistye circles about the Sonne, Moone or Starres, to be sene, by which things fayre wether, tempestes, and many effectes are wonte to folowe in the earth, which because with longe tyme and diligent markinge they are perceiued, and therfore may nowe & than be also foresene of vs, let the place of Mathew. cha. 16. as concerninge the heauen lokinge redde be added.

2. The other, some thinges are sene to happen in the Sonne and Moone contrarie to the course of nature, the which are wonte to portend or shewe something to mankind, & to denounce the anger or mercy of God towardes vs. The Sonne and the Mone stode vnmoueable, while Iehosue did ouercome: Iosue 10. That Ezechias the kinge might knowe that he shoulde recouer his healthe, both the Sonne and the shadowe in ỹ dyall went back

2. Kings

2. Kynges. 20. That Eclipse of ỳ Son worthie of remembraunce, at ỳ death of Christ happened contrarie to naturall order, Augustine bearinge witnesse in the 80. epistle to Hesychius, & in his boke De ciuitate Dei the 3. boke chapt. 15. Hieroime vpon Mathew. &c. and the writers of histories do shew many things in their commentaries. Of these thinges in generall Christe saieth Luke 21. There shalbe signes in the Sonne and in the Moone and in the Starres &c. nether are there wantynge some, amonge whom is Junilius Africanus, which do interprete the Sonne & the Mone to be signes, because aswell those that sayle in the sea, as those which trauell in the wildernes, haue regarde vnto them, and by their guidaunce they learne how they muste directe theire iorney. And thus much of the offices of ỳ Sonne and the Mone.

¶ As touchinge the seconde question Of the seconde Question.

whe-

whether that there be seuerall circles in heauen, and the same be driuen about with a certayne motion. Nowe let vs discourse, and þ in fewe wordes. The holy scriptures do seme to allow the rounde fourme of the worlde as described with a circle, when as Prouerbes 8. the heauenly wisedome, that is, the Sonne of God speaketh thus: Before the mountaynes wer founded and before the hilles. I am fourmed. As yet he had not made the erth and those thinges that are without it and the head of the duste of the rounde worlde: when he did prepare the heauens I was presente, and when he did describe the circle vpon the face of the depth. If there be any mā whome these wordes do not satisfie, let him heare experience it selfe: which doth playnely shewe, how þ Sonne with his dayly motion doth paynte forthe a circle in heauen, so that we maye in deede perceaue the Sonne to be con-

teyned

turned in a certayne roundell or circle. The which also the Preacher chapter 1. hath expressed. The earth (saith he) standeth for euer, the Sonne ariseth, and the Sonne goeth downe, and he goeth to his place. where he may arise, he goeth ouer to the southe, and turneth to the north. The winde turneth rounde, whirleth about, and goeth forthe, and by his circuites it returneth agayne.

That there are distinct circles, the situation of the Starres do manifestlye shewe, when as some are in a higher place and some in a lower: beside that we do playnly se that some Starres are caried about more swiftly and some more slowly. As for the number of ỹ circles the scripture doth not define them: and otherwise doth the olde Astronomers, otherwise doth the newe determine: yea and not at this present amongest ỹ Astronomers that nowe be, is there any agreement

therof. But that they be moued by pre-
scripte lawes or order, it is both found
by the longe obseruatiō of tymes, and
the scripture doth not dissemble it. For
that I maye omitte the words of the
preacher lastly rehearsed, thus do we
read Psal. 104. He hath made ẏ Mone
for apoynted seasons, and the Sonne
knoweth his going downe. Job. 31. it
is saied, The Mone moueably going.
and the 38. chapter. God alone is she-
wed to bringe to passe verie greate
thinges by his prouidence, and a-
mongest the rest to sette lawes also to
the motiōs of the Starres; in which
man can performe nothing. Wilt thou
38. bynde (saieth he) the sweete influen-
ces of the seauen Starres, or wilt
thou let loose the force attractiue of
Orion: or if thou shalt be able to bring
the constellation of Mazaroth in hys
season, or wilt thou be able to leade
the North starre wyth hys children,
Knowest thou the lawes of the bea-
uen,

uen; that thou mayest shewe forth the dominion thereof vpon the earth. But Chrysostome in the 14. homilie vpō the epistell to the Hebrewes doth denye the heauen to be of a rounde figure, or to be moued: leaninge to those wordes wherewith it is saied Heb. 8. That Christ the highe Priest sittinge at the right hand of maiestie, is a minister of holie thinges, and of the tabernacle that God hath pighte, and not man. There he noteth heauen to to be called pighte or fixed. But it is manifest, that in that place mention is made of the outmoste or highest heauen, in the which Christ sitteth at the right hand of his father: and I do discourse of the firmament in which the Starres are placed. But to reason of these matters, eyther curiously or contentiously, Augustine vpon Genesis after the letter. lib. 2. cap. 9. & 10. supposeth it to be more then neadeth, specially sith the knowledge of suche

matters doth littell or nothinge auaile to godlines.

¶ Let vs go forwarde to the thirde question. It is apparaunte that this opinion caine first from Pythagoras: that is to say, that the celestiall circles because they be most large and set one vpon another, and that they all in like maner are driuen aboute continually with a certen moderatiō: geue a moste swete sounde, and a playne musicall harmonie: Cicero in somnio Scipionis and other writers make mention of it. Some smatterers in diuinitie, to the ende that that lie may be smothed, do bringe forthe these wordes of the 38. of Iob. Who shall shew the reason of the heauens, or who shall make the concente or tune of the heauens to sleepe: But in fewe woordes I answere, denyinge simply any consent or tune to be brought out of the motion of the heauenly circles. The reasons of the Pithagoreans are ouerthrowen

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with small adoe: but lest I should lese tyme in this matter, I had rather the confutation shoulde be gathered out of Aristotle de cœlo lib. 2. cap. 9. than to be asked for of me. And whereas it is certayne that Pithagoras brought forthe almost all his opinions in certayne darke senses or allegories: it is more probable that he woulde with suche excogitate or deye reason shewe and commende the wonderfull obedience and agreement of all thinges, but chiefly of heauenly creatures, in performinge diligently the dueties which tende to the settinge forth of the power and prouidence of God, than any outwarde or corporall concēt, as we may perceaue in musical instrumentes. In which sense we are accustomed to saye in a Church, schole, or commonwelth well ordered, in which euerie one do theire dutie with greate concorde, that there is a certayne very beautifull harmonie to be sene. Furthermore that

place in Iob is not faithfully translated accordinge to the truthe of the Hebrue, but thus it oughte rather to be read: Who shal munber the cloudes in wisdom, or who shal make the bottels of heauen to rest? where the worde Nebel signifieth a waterbudge or a bottell, and so those which are most skilfull Hebricians do note in that place. And althoughe otherwhile the same worde do signifie a musicall instrument: notwithstādinge because wordes goe before of the cloudes, out of which as out of bottels, it is manifest that water is largely powred, the reason of the texte dothe require, that so as I saye it muste be expounded. Let no man therfore rashly abuse the wordes of the scripture to establishe an absurd or vnlikely opinion.

The fourthe question is, whether the Starres haue lyfe? This question I do not therfore onely touche, because Plato in Timæo and his followers, Cicero

Cicero shewinge the same in lib. 2. De Natura deorum, do defyne the Sonne the Moone and the other Starres to be liuinge thinges endued with mynd and reason, and to feede of humors which euery day they drawe vpward, finally to be Gods: but also because the scripture doth witnesse, that there were some among the Iewes did beleue the like thinges, for 2. kinges 23. chapiter it is shewed, that some did burn incēse to the Sonne, the Moone the Planetes, and the whole hoste of heauen: and that there were horses and charrets dedicated to the Sunne: Moreouer because ỹ Manichæi a kinde of heretiques, besides the straunge dotinge dreames, which Augustine agaynste Faustus Manicheus libr. 20. cap. 9. doth wryte that they imagined of the Sonne and the Moone, they thought also that they ought to be worshipped: the which is gathered out of Augustine. Epistola 74. ad Deuteriū episcopum,

agaynſte Fauſtus Manichæus lib. 5. cap. 40. and De Geneſi contra Manichæos lib: 1. cap. 3. lib. 2. cap. 25. alſo Diſputatione prima contra Fortunatum. But that the Starres by no meanes are to be worſhipped euery man by hym ſelfe maye determine, which doth onely marke the ſcripture to ſhewe playnlye that they are creatures made of God in a certen tyme. And it is manifeſt, that the honoure which is due to the Creator, by no meanes oughte to be geuē to the Creatures, Romans 1. 9c. And Joſias the kinge is openly prayſed 2. kinges 23. which did take awaye ſuch idolatrous customes. Jer. alſo the 7. and 44. chapters doth moſt ſharply chide, & threateneth greuouſe puniſhmentes to them which did ſacrifice to the Starres: ſpecially ſith that Deute. 17. the worſhippinge of Heauenly bodies whatſoeuer they were is playnly forbidden, and the tranſgreſſors are commaunded to be puniſhed with the

payne

payne of stoninge. Men were induced to so greate idolatrie at that tyme specially, that they did falsely suspecte, that the Starres had lyfe, and were delighted with false worshyp. But that they haue not lyfe appeareth by this, that in Genesis the 1. and 5. chapters, where those thinges are reckened vp, vnto whom a lyuinge soule is geuen: onely men, fishes, byrdes, crepinge thinges and liuinge thinges remayninge vpon the earth, are rehearsed: but the Starres are excluded out of that number. And that man onely is endued with reason, and also amonge bodily substances, is more euidente, than that it oughte to be proued with any argumentes: which reasons will worthely suffise vnto wittes not ouer curiouse. To gather, by theire motion or by theire certayne offices, that they haue lyfe, it is not necessarie: for many thinges destitute of lyfe, bothe do naturally, and also suffer: as artificial

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fier shineth, burneth, kindleth, moueth and is moued: also water floweth, is moued with great violẽce or force &c. also pretiouse stones, herbes and other symples haue theire force: and yet no man for these considerations will attribute lyfe to them. And wher as the scripture doth saye, the Sunne knoweth his goinge downe, let the Heauens be glad, and let the Earthe reioyce &c. these must be taken as spoken by a metaphor or prosopei, as also ful oft the Autors of holy bokes accustomably vse such kynd of figurs. As example, Psal. 114. The sea saw it & fled. Jordade was driuen backward. The Mountanes leaped as rãmes, & the litle hills as lãmes, what meanest thou o Sea that thou diddest flye &c. Therfore rightly do Lactantius Firmianus. lib. 2. institutionũ diuinarum cap. 5. Hierome expounding the 45. chapter of Esay. Basil. in lib. de opere septem dierum. and Damascenus folowing hym

libr.

libr. 2. de Orthodoxa fide cap. 6. determyne that the Starres are withoute lyfe and do lacke sense. And although August. who was noseled in the Platonicall diseipline, doth seeme in Enchiridio ad Laurentium and de Genesi ad literã lib. 2 cap. 18. to leaue it in doubte: yet in his booke ad Orosium contra Priscillianistas & Origenistas he doth opẽly say thus: furthermore as touching the Sonne and the Moone and the rest of the Starres, that they be celestiall bodies we see, but that they be liuinge bodies we see not. Where after a fewe wordes he addeth, these thinges are not so set out in the scriptures, that the knowledge of them is commended vnto vs. This is moreouer to be considered, that in his retractations lib. 2. whereas certayne thinges are spoken agaynste Faustus Manichæus libr. 14. touchinge the Sonne and the Moone, as thoughe they had sense and therfore exalted diuers theire wor-

worshippers, he geueth this admonition, that those wordes are to be take as spoken Metaphorically. And he wrot these bookes, after them in the which he seemed to doubte. Which thinges seinge they are so, it is euidente that Origenes which goeth altogether in the steps of the Platonians and pronounceth that the Starrs haue lyfe, is in no wise to be harkened to. And I am in doubte that that, which is thought to be, is not the minde of the Philosophers: for it is to be beleued that they did not thinke that in deede the Starres were indued with lyfe, as we saye that men, birdes, fishes, and such lyke are: but rather that they spake so by a Metaphor or els truely that by an Allegorie they fayned that there was lyfe & reason in the starres: whereby they might more euidently declare, that in a most decent order, and as it were in a measure they do finish theire motions, euen as though

after

after the maner of men, they were indued with reason.

Now lastly it is expedient that I should goe thorow with the fift question, Whether the starres and the celestiall motions do bring to passe any thing vpon these inferiour bodies. It is to be vnderstanded that about the yeare 380. (in which season Augustine liued) there was a certaine Spaniard named Priscillianus, which dispersed thorow the Churches many false opinions taken partly of the heretikes called Gnostici, partely of the heretikes called Manichæi: and among the rest, he taughte that the doinges of mē were gouerned by the motions of the starres, and that the bodie of man was so compoūded that certaine signes of the circle of the Zodiac did rule certaine partes & members: and some other things like these. Neither are ther wanting at these dayes, some which are delighted with such foolish

toyes.

toyes. I haue also marked some of the schoole writers to graunt, that the starres do moue and encline the wils of men.

That I may therfore aunswere the question, and encounter vnsauery errours, it is meete to distinguish the inferiour bodies: for there are some which are brought forth & haue their being in the ayer, the earth, the water, and the same partly are without life; partly haue life, hauing only a vegetatiue or els a sensitiue life. The other I vnderstand to be mens bodies: and so whole man consisting of soule and bodie, and not vegetatiue or sensitiue onely, but also endued with reason. As touching the inferiour bodies of the former kinde, as there is great diuersitie of them, so a good parte of them seemeth to consist & to be gouerned with the motion and power of the heauenly bodies: the which some do endeuour to proue with some argu-

ments

mentes and examples. First: Those Meteors or high thinges (say they) which are seene in the ayre, as comets or blasing starres, misty circles about the Sonne, Moone, or Starres, lightnings, thunders, raine, haile, do chiefly come from the starres, whereby some obseruing the situation of the starres, do foreshew such Meteors to appeare. And Aristotle in his first booke of Meteors the second chapter, amõg principles doth determine, that it is to be graunted, that those things which happen in the inferiour worlde, ought to be esteemed as taken of the motion and efficacie of the celestiall circles. Secondly, Those thinges which grow out of ẏ earth as hearbs, trees, fruites, corne, and such like, all men holde as a thing confessed, to be verie much holpen by the warmth of the Sonne and the moystnes of the Moone: and it is found by proofe that scarcetie doth follow where the deaw

or raine wanteth, yea and the Scripture it selfe doth witnesse it. 2. Sam. 23. and 1. Kings. 17. Thirdly. The bodies of all liuing thinges are fostered and nourished wyth the warmth of the Sun: moreouer accordinge to the motion of the Moone they are affected with sundrie chaunges, of which sort is, that humors chiefly are sometime encreased sometime diminished. Moreouer the Sunne is thought to helpe to generation; in so much that some men haue not feared to say that man is engendred of the Sunne and the Moone. Many thinges also are sayd of the offices of the Sunne and Moone, whereby these things seeme to be established. Fourthly. Innumerable thinges there are, which with the Sunne the Moone, & the starres do communicate diuerse affections, and haue a certeine Synpathia or like affection or passion with them. The marigold and lupine being herbes, are diurnally

finually moued about with the son. Crabbes, oysters, cockels, and the fishe called Echinus, are filled whyle the Moone encreaseth, contrarywyse when she is minished, there is lesse fishe in them. Moreouer the Moone doth drawe to, and driue away the returninge tides of the sea, whereof more is to be seene in Plin. lib.2.chapters 4.41.97.98.99.100. 101. also lib.18.cap.27.

Although these thinges are probably spoken, yet wee muste defyne that the thinges whyche happen in these inferiour bodies, are by no wayes broughte to passe by the power of the celestiall bodies or of the Starres. The reasons are in readines.

1 Unto God alone, who is the onely author of all good things, and doth create nothinge in vayne, but gouerneth the thynges whyche he hath created by hys prouidence, all

these effectes ought to be ascribed: as also he verely hath once geuen to inferior thynges those powers and qualities from the beginninge, that of their owne nature by themselues they should bring fourth such effecte and should receiue no helpe of other thinges. The which in the confutation of the former argumentes I will make manifeste by the Scriptures.

2 If the offices of the Sunne the Moone and Starres be nombred, it is not expresly found in the Scriptures, that it is committed vnto them, that they shoulde imparte or infuse anye actions into these inferiour bodyes by themselues or by their motion: but that chiefelye is attributed to them, that they geue light, they rule the day & the nighte, they discerne lighte from darkenes, they are for signes, finally they are for seasons for dayes and for yeares

3 But

3 But if any thinge may be attributed vnto them, it may not be attributed but as to second causes, and the same very farre of, of which ther is no vse but when, where, howe farre, and howe it shall seeme good to God himselfe which is the first cause, and the cause of causes. And so the Sunne, the Moone, ẏ Starrs shall scarcely be set in that ẏlace, in which instrumẽtall causes are wont to be set. It is manifest that instrumentall thinges by them selues do nothing, and do onely so far pṛofit, as by men they are put to it: And whereas men may hardly want instrumentall thinges, God truly euẽ without these doth bṛinge to passe euery thinge mightely and quickly. Medicines are vsed foṛ to recouer health: neuertheless that is a pṛofe, that by them selues they do nothing, because many tymes in vayne they are geuen, the diseases in no case

being driuen away: yea God often tymes hath restored health euen wythout medicine. Wherefore the Sonne the Moone & the Starres, if they seeme to be of anye force to heate or colde, to generation or corruption, or els to any other action, sure it is that by themselues they performe none of these thinges, and without them the like may come from some other thinge, other causes and helpes comming to: but of God himself are all things made perfect, and (if I may so saye) thorowly finished. One planteth, an other watereth, but only God geueth the encrease: and neyther they which plant or water are any thinge, but God alone is all in all. 1 Cor. 3.

I Now will I answere to theire argumentes in order. As cõcerning the Heretikes, it is false, that they come by the force of the Starres. First, al their matter is beleued to be brought

brought forth out of these inferiour thinges: and there is a certain force in the earth it self to cast out vapors & what soeuer is of that sort. Moreouer, such matter abideth nere vs in the ayre, very farre off frō the starrs, and is freely, and at libertie, moued, or driuen, vntill it haue taken some conuenient forme. Besides that, oftentimes the mater being gathered together, is sodenly disseuered, and againe, whē it is thought not to be, some of the Meteores come foorth. As for the Cometes, the Philosophers themselues dare not ascribe vnto the starres. Many of them affirming (among whom is Seneca) that they are peculiar starrs, shining by the commāndement of the highest God, ỹ they may shew some strange thing vnto men. Besides that, what great varietie of the Thunder and Lightning is there: we, contrary to the lawes of the philosophers, haue

felte them, euen in the middest of winter, and in colde Regions, as also that Snowes haue fallen oftentimes in summer.

Furthermore the violence of ỹ lightning is maruelous wherwith huge building are caste downe, money is melted, the lether of the purse being vnhurt: the bone of the legge is broken, & the flesh without, remayning whole: a man slaine, and no signe of a wounde. Of these I say, and the like, what reason (I pray you) will they geue? Wherfore Aristotle himselfe graunteth in the beginninge of his meteorology, that there are many thinges spoaken of this matter, doubtfull and vncertaine, and some things to be so so touched. And if otherwhile they doe foreshew a Comet, or some such thing to appeare, yet we must see again, how oft they are deceaued, and doe deceaue: how ofte in like maner such thinges are seene,

seene, when as no man hath shewed any thing afore, so that no such kind of predictions are nothing els, but light and vncertaine coniectures.

Finally, whereas Aristotle doth define that all these inferior bodies are moued and gouernd by the motion of the celestiall bodies, we will take it as spoken of him, which hath bent his minde to search out onelye naturall causes, and humaine wisdome. As for the true God, the Author and gouerner of all thinges, he neuer did know. Whilest he doth beholde and looke vpon the creatures more then right was, he coulde not ascend to the Creator himself, wherof it commeth, that the selfe same Aristotle hath defyned, that the world was not made in time, but that it is eternall, and many other things contrary to the truth of the holy scripture. Let vs therfore follow the scriptures, which manifestlye doe per-

lwade that all meteors are formed & shewed forth by God alone, when and how it pleaseth him. God is said to geue raine, Psal. 147. Amos. 4. Mat. 5. Act. 14. to bring the winds out of his treasures, Psal. 135. to stirre vp a showrie storme, which lifteth vp ỹ waues of the sea, & throweth down the shippes with a vehement force. And straight way againe, commaũding the tempestes to cease, and the waues to be still. Psal 107. Also. Iob. 37 God hath thundered with his voice doing maruels, and great thinges, we not knowing how they be done, He speaketh to the snow that it may be vpon the earth. Also out of his priuie chambers cõmeth the whirlewinde, and out of the scatterings of the cloudes his colde. By the breath of God the frost is geeuen, and the bredth of waters is frozen. Beside that, for the watring of the earth he weryeth the cloudes, and againe, he dri-

driueth away the cloudes with his light, &c.

Moreouer, the earthquake when Christ was in dying, Mat. 28. & those which are shewed to come before the day of the last iudgement, Matt. 24. Luke 21. As also Act. 4. and 16. are written that they shall be wrought by the power of God.

2 To the second argument wherewith it is said that hearbes, trees, and fruites are very much holpen with the heate of the sunne, & moistnes of the moone: it may be graunted, that by some meanes they are helped. But that they are the cause that they grow, or spring foorth so largely as they doe, that I doe constantly deny. For euen the earth it selfe doth within nourish a certaine natiue heate: Beside that, euen through the same earth, waters are shed abroade here and there, as it were in vaines, the which we must graunt

graunt no lesse, nay rather because they are nigher, more to auaile then the sunne or the moone. What say you to this, that God oftentimes, euen without dewe or raine, doth make the ground fruitfull, and sendeth plentie of corne, chiefly e in Egipt, where the common watering chaũceth not with raines, but with the yearely ouerflowing of Nilus, Plinie witnessing it, Lib. 5. cap. 9. and lib. 18. cap. 18, and other wryters.

Farthermore, the dearth of corne is seene sometime euen then, when raine inough and inough hath falne before. For God punisheth the sins of men by what meanes he listeth. Againe, when it lyketh him, sodenly and in very great drought, hee geeueth aboundance of all thinges, the which in the time of Elias and Elizeus and many other times is marked. 1. Kin. 17. 18. 2. Kin. 18. & Psal, 107. it is plainly said, that God turneth

Riuers

Riuers into a wildernesse, and the water springes into a thirstie or drie place. And also he chaungeth a fruitefull lande into barrainenesse, for the wickednes of thē that dwell therein. And againe, he chaungeth the wildernesse into a poole of waters, and a drie lande into water springes &c. Wherefore with great cōsent haue the fathers taught that it ought not to be graūted that with the heate or helpe of the Sunne any thinges here are increased, or els come forth. Basilius of the sixe dayworkes, the first homilie, the Lorde saith: let the earth bring forth greene herbe. By it selfe let it bring foorth herbe, needing the helpe of no other thing at all. For because some think the Sunne to be the cause of those things which grow out of ỹ earth, by meanes of the attraction of the warmth that draweth the force of which is in the depth of the earth,

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to the rimme or outside, euen therefore more auncient is the making of the earth than of the sunne. With which error let them that be deceaued, cease to adore the Sunne, as if hee gaue the cause of life. If therfore they wil beleeue, that before his generation or beginning, all thinges about the earth were made, let them also remitte the vnmeasurable seruing of him: thinking thus, that hee is younger than herbes and hay, as touching his generation. Chrisost. is of his opinion, the 5. Homilie vpon Genes. The holy scripture (saith he) reproouing the vnthankefulnesse that should be of men, as it doth declare all thinges, so doth it shew vnto vs the order of things made, that it might bridle the trifelings and dotages of them, which commend the vanities of their own inuentions, I dare saye that the operation of the Sun is necessary to the encrease of

fruits

fruites, and there are other which go about to ascribe the same to the starres. Therfore the holy ghost teacheth vs that before the making of these elementes, the earth, obaying both the word & commaũdement of God, hath brought forth all seedes, hauing neede of none other thing to worke with it. Many things folow to the same purpose, aswel in ỹ place as in the 6. Hom. Neither doth Ambrose dissente, or dissagree with these in his 3. boke of the six day workes, c. 6. & Lib. 4. c. 1. 2. In summe they pronounce it to be the propertie of Gentils and heathen people, to attribute the generation, or bringinge forth of things to ỹ Son, ỹ moone or stars.

For there are very many thinges to be together cõsidered in the work of the generatiõ of things growing out of the earth, first and formoste, seedes, & those thinges which haue a stedy power in thẽ which must be added

added for because of those thinges which are thoughte to come vp of their own accorde: then the diuers qualities of the earth it selfe, that is added that heate, moistnes, fatnes, and the rest like vnto these: Beside that, men and cattle, & those thinges which come by the diligence and labours of men, as dunging, cutting, and diuers workes of husbandrie. And after all these, raine, cleerenes of the aire, Sunshining, speciallie when the time of ripenes is at hand But aswell afore, as after all this, the louing kindnesse and blessing of God him selfe, which alone doeth geue encrease, without the which al the rest are in vaine.

Therefore Chrisostome in his 6. homilie, doth say that the Gentiles doe greeuously offende, which haue in such admiration, and are so astonied at the elemente of the Sunne, and looke not further, neither doe

prayse

praise the maker thereof. And therfore, after that the earth had wroght forth all kinde of seedes, and had taken her Attire and Decking, this elemente of the Sunne was made, that hereafter no man may say that without the operation of the Sunne the Fruites of the Earth are not perfect.

To this place belong the Canons 73.74.75. gathered out of the Synodes of the East by Martine, Bishoppe of Braccara: wherewith is forbidden vnto Christians to folow the traditions of the Gentils, in obseruing or worshipping the elemēts, or the courses of the moone or starrs, or the vaine deceate of singes: For building an house, or for to sowe or plante trees, or to make mariages: Also wherewith is forbidden ẏ they should abstaine from worke ẏ daies of the Calendes after the maner of the Gentils, or that they should hāg about

about their houses ỹ greene boughs of Laurell or other trees: And that they should vse obseruation in gathering herbes for medicine. The same chapters are reherced quæst. 26. can. 5. Non licet.

Now shal you heare saint Augustine de Ciuitate Dei, Lib. 5. Cap. 7. Why doe they choose (saith he) some daies fitte to set vines or trees, or to sowe corne: other some dayes to tame or breake cattle, or to let them goe to make or fellow: by meanes wherof their heardes of mares or kine may be fruitefull, and such like?

If therefore chosen dayes doe auaile to these things, because the position of the starres hath dominion ouer all earthly bodies, whether they haue life or not life according to the diuersities of the momentes of times: Let them consider how many thinges without number vnder one poynte of time, are eyther borne,

borne, or do spring, or are begun: and haue such diuers endings, that they persuade that these obseruatiõs are to be laughed at of euery childe. For who is so without vnderstandinge that he dare say that all trees, herbs, beastes, serpentes, birdes, fishes, wormes haue one by one diuers mo ments of beginning. And a litle after he saith: Nether wil they marke, that in the day which they haue chosen to sowe their field, so many corns come into the ground at once: they shutte out together, when the corne is spronge they growe greene together, they spindle, they begin to looke browne together: and yet of those eares being of the same age and of ỹ same shutte with the rest, some is smitten, some the birdes doe destroy some, men pul away. How wil they say that to these there were other consiellations, which they doe see to haue so diuers endes. So muche

hath he: And in other places hee is exercised in the same argument: as Epist. 129. ad Iannurium de viribus Ecclesiæ, de doctrina Christiana Lib. 14. ca. 29. In Enchir. ad Laurentium lib. 1. c. 79.

In the exposition of the 4. Chapter to the Galat. where he doth interprete that against such obseruers it is said of the Apostle: Ye obserue Dayes, and Monethes, and times, and yeares. I am afrayed of you leaste I haue laboured in vayne towarde you. Of these thinges then it is sufficiently manifest that in no wise it is to be graunted, that by the power of the sunne, the mone or the starres, thinges in the earth are ingendred or brought forth the more plenteously. And the holy fathers were very diligēt in beating of this doctrine which I propounde, into mennes heades, for because of the Gentiles which were full of foule errours.

3 By theſe thinges it is eaſie to be vnderſtanded what may be opēly ſayd to the third argumēt. There abydeth in the bodies of liuing creatures a natiue warmth, the which alſo is nouriſhed with bloud: beſide that, it is ſtirred with certaine inſtrumentes, ſpecially thoſe which worke to concoction or digeſtion and mouing of the partes: It is alſo ſuſtayned with meate, drinke, & other helpes beſide, as before alſo I ſayde that in the earth it ſelf there is a certaine warmth. And whether they will or not, all men muſt graunte, that to generation ſpecially are required ſeedes, or thoſe things which haue in them a ſeedie power. Moreouer, that other actions are requyred to come from certain bodies, but before all thinges (as I haue ſayde afore) the will and working of God, as that without the which the reſt are of no waight or moment: how

absurde a thing and vnlikely to be true it is, that man is ingendred or begotten of the Sunne and man, euery man of himselfe doth vnderstand. Why shall any consideration be iudged to be had of age: What causes also shalbe shewed: wherefore men and women of lusty bodies and hauing al their members whole and sound, are found to be vnfruitful and barrayne.

Besides this, if fruite of the body come by the sunne, how happeth it that the procreation of children is accoũted among the singular benefits of God? Why did Anna the wife of Elcana, and other saintes require children to be geuen them of God? Or is there any that will builde vpon this, that soules are put into bodies by the Sunne, which it selfe is without soule. Let then this humaine and carnall philosophie geue place, and let all men acknowledge

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the facultie and benefite of generatiõ, yea and power also to put soules into the bodies to be receaued, not of the Sunne, the Moone, or any starrs, but of God alone, which hath wisely made the members of generation.

4 The fourth argument is very weake. For it doth not follow, for because that some thinges haue like affections with the Moone, ẏ they take the same of the Moone: But this shalbe more aptly saide, ẏ looke whence such affections come to the Moone, euen from thence also come the like affections in other thinges, which by them selues, and of their own nature doe containe the beginninges of chaunges & diuers qualities. No man will rightly say, because that the most parte of liuinge creatures slepe in the night, and also doe certaine other thinges at the same time and after the same maner that men are wonte to doe the like,

that they take this facultie of men. With what right then shall wee affirme that such thinges as are increased or diminished when the Moone encreaseth or diminisheth, or els are chaunged by any other meanes, that they take the cause of this chaunge by the Moone? But these thinges shal suffice as touching the power of the heauenly bodies, vpon the inferior bodies which lack reason.

5 Now remaineth that I should shew what force those thinges (that is, the Sunne, the Moone and the Starres) haue ouer men which are indued with reason. The Priscillianistes (as I sayd before) and certaine of the Schooledoctors of the same opinion, interpreting ỹ seconde booke of sentences of Petrus Lombardus Distinct. 14. haue attributed to the Starres more thē right was.

Two principall pointes must here be discoursed. The one whether the will

of man be moued by the power of ỹ Starres? The other whether any certaintie of mans life, and the good or euill actions in the same may bee foreshewed by the position of ỹ starres? As touching the former question, I will plainly proue with diuers reasons, that in no wise it is to be graũted, that the will of man is moued to doe anye thing by the force of the Starres.

Firstly, If it like you to behold the principall cause wherwith many are moued to affirme the contrarie, you shall finde it very weke. They were perswaded that all inferior bodyes without exception, were diuerslye affected by the Starres: that being graunted, they went further and gathered: when as the bodies were so affected, the organes or instruments themselues of the sences set here & there in the bodies, were affected also: and of the instrumentes affected,

it seemeth necessarie that the senses themselues likewise should be moued: as we see in them, of whō some partes (specially being within) are hurte nigh their eyes, also which are diseased with madnesse, phrēsie, melancholie &c.

Furthermore, the instrumentes & sences being moued, from thence passeth a certaine force to the vnderstanding and will. In this order therefore, and as it were by certaine degrees the will of man shalbe moued: or (as they say) inclyned by ỹ stars. But I, in the premisses, haue sufficiently shewed that the Celestiall bodies doe not (as they thinke) worke in these inferior bodies, no not in those which are without life, and which are without reason. How much lesse then shall they worke in the bodies of men, whom God hath garnished with reason and iudgement aboue all the Creatures that liue

that liue in the earth: Therfore the Starres doe not one iote bring any thing to passe in the vnderstandinge or will of man.

Secondly, the holy scripture doth plainly attribute to God the inclination and gouernmente of mannes harte: that is to say, of the vnderstanding and will of man, Prouerb. 21. As the Riuers of waters so the harte of the king is directed by the hande of the Lord, & he doth encline it whether he wil, Prouerb. 16. The harte of man must deuise his way, but God will order his going. Prouerb. 20. The goynges of a man are of the Lorde, and howe then shall man be able to vnderstand hys waye. And many suche lyke sentences there are. The Scripture also doeth in manye places commaunde that we shoulde fashion our will to the will of God whych doth rule our will: and that we shoulde alway

way say as ofte as we purpose any thing: If the Lord will.

Thirdly, if the actions of man were distinguished, of which it is manifest that some are Spirituall and inwarde, pertayning to the worshiping of God and health of ỹ soules: some earthly or outwarde, and belonging to Princely or houshold gouernmẽt: some to be meane, tending directly neither to good nor ill: we shall finde none of these of which it may be sayd, that they are gouerned of the Starres, but rather we must graunt that they depende and are moued of God alone. For as God alone doth rule our actions, so doth he rule our will.

Fourthly, no nor the precepts geuen of the obseruers of the Stars can stande firme, or promise any certaintie. For where as they commaunde to beholde the signes of the Zodiac in euery bodies natiuitie, in the

the signes to distinguish the degrees in the degrees the sixtieth partes: & in those sixtie partes the very small diuisions of minutes or scruples: it can not be (as Basile in his sixt homilie doth playnly proue, and Augustine in his fifte booke De ciuitate Dei. cap. 4 doth confirme) that such distinctions of verie smale partes should be exactlie inough noted in ỹ horoscope or the signe ascendent, and in the Starres partly fixed, partly wandring. How then can be rendered causes (saith the saine Basile) for the which of two, which are both conceaued and borne in one indiuidible (as I may saye) moment of tyme, that the one afterward becometh a King, the other a begger? how happeneth it (saith Augustine in his fifte booke De ciuitate Dei cap. 2.) that in twinnes, in whome is marked a maruelous consent of momentes in theire conception and in their birth,

and

and in the other thinges adioyninge to them, that yet there is seene a very great vnlikenesse of health, of strength, of maners, and of all their estate. The same Augustine in the 4. chapter addeth a notable example of very great diuersitie in all theire succeedinges throughout all theire life, of the twinnes Iacob and Esau out of the 25. chapter of Genesis. What say you of this, that the Mathematicians themselues doe teach contrarieties, aswell of the forme of the choosing of the 12. houses, (For the olde Mathematicians doe it one way, Ptolomeus another way, Cãpanus another way, Ioannes Regiomontanus another way,) as of the maner of accounting: and one doth reproue another of errour. By which meanes truely, themselues doe bewray the vncertaintie of the arte which they profess.

Fifthly, if the gouernmente of our acti-

actions shoulde depende vpon the Starres, many absurdities woulde follow. First, the Stars, of which it is said the aspect to be euill, should be euill by themselues, being made of God: or els shoulde become euill and mischeuous through their own will: of which neyther may be sayd. The firste maye not bee sayde: seeing that what soeuer thinges God made from the beginning were very good, Genesis 1. The later may not be sayd, for seeing the Starres are without life, it is not lawfull to attribute will vnto them: therefore as they are made in a certain high perfection, so must we iudge of them to be vnhurtfull. This reason is discoursed of Basil Hom. 6. and of Ambrose Lib. 4 Hexamieri cap. 4.

Secondly, if the beginnings of actions either honest or euill doe take their originall of the Starres, or of euery mannes natiuitie, there shall

neede

neede no lawmakers to prescrybe what may be done, or what may be auoyded: without cause shall Iudges be appointed which may honor vertue with rewardes, and punishe wickednesse with paynes. Theeues shal not be executed, others that are guiltie shall not be punished, because the constellation of the Starrs whē they were borne, did inforce them to doe wickedly. It shall be superfluous also to exercise Sciences to the sustentation of life, seeing that the Starres will geue vnto vs abounDance of all thinges, we being idle and careleſſe.

To conclude, The greate hope of Christians shall become vaine, if neither to well doing there be a reward, nor sinne condēned, for because that nothing is done of men after theire will. For where as necessitie & fate of the starres haue dominion, there estimation for worthynes hath no

place

place, which is the principal point of iust iudgement. These thinges I had almost worde for worde out of Basile: more might be added to the same purpose out of other godlye wryters.

Many of the Mathematicians do saye that they doe not affirme the Starres to laye on necessity in mẽs actions: but onely that they do enclyne & somwhat moue the mindes: and therefore as not greatlye trusting them selues, they are wont to vsurpe that common saying, that is, Sapientem posse dominari Astris, that a wyse man may rule the Starres. By this reason surely they endeuor to make theire cause more plausible, and to bring men to agree to it.

But I haue sufficiently declared that they doe not so much as encline the mindes: seinge that they haue not so much power, no not vpõ things without lyfe, that they may

procure either fruitfulnes or barrai nes. And if they did so much as encline, yet should many incõmodities folow as yet, as a litle afore I said, specially when there is so fewe to be found so wise which can resist. But so they say that afterward they may proceed further, and that they may plainly define that ỹ fat of the stars are inevitable: by which meanes many, whatsoever is shewed to happen prosperously or other wise, dare affirme, that so was the destinie: and so by litle and litle when you haue graunted certaine thinges which to see too are but smale, straightwaye they proceede, to the buylding vp of such thinges by degrees as it were, which oughte by no meanes to be graunted. Wherefore it is lawfull to graunte to them neither the first, nor the latter: that is to say, neither inclination nor any necessitie.

Therefore let vs conclude with

Jere-

Ieremie the Prophet the 10. chap. that the way of the Gentiles may not be learned of vs: and the signes of heauen may not be feared of vs, as the Gentiles are afraid of them. For the lawes of the Gentiles are vanitie, &c.

The Sunne, the Moone, & starrs are appointed for signes: and many marueilous thinges are done by them, by which men are often warned of the wil of God being iust and good, but that they doe so poure in a certain hidden force into ꝑ minds and bodies at the byrth of euery man, that thereof come diuers successes, as well in the whole life as in death: or that they bring to passe any thinge at all in the will and actions of men now liuing, are thinges most vntrue, and contrary to the worde of God. The wordes of Esay the Prophet chap. 47. are most cleare, who obiecteth in this wise a-

gainſt the Babilonians, their deſire to inquire thinges to come of Aſtrologiers. Thou art greeued, ſaith he, in the multitude of thy conceites, let the heauen gaſers, & the beholders of the Starres, and them which ſhew thinges to come by ỹ Moone, ſtand vp now and ſaue thee, & ſhew what thinges ſhall come vpon thee. Behold, they are become as ſtrawe, and the fire burneth them, neyther ſhall they delyuer their life from the fire &c. Therefore rightly is it thus determyned in the firſt Tolletane counſell which was helde againſte the Priſcillianiſtes about the yere of our Lorde 400. In articulis Fidei, c. 21. If any man eſteeme that his Aſtrologies or Matheſis are to be beleeued, let him be accurſed. And Leo Biſhop of Rome the firſt of ỹ name, being aſked coũſell as touching that matter, about the yere of our Lorde 450. did write backe in this maner

to

to Turbius Bish. of Asturica: The eleuenth blasphemie of them (hee speaketh of the Priscillianistes) is this whereby they suppose by the fatall Starres, both the bodies and soules of men to be bound: by which madnes, of necessitie it followeth, that they (as men wrapped in the errors of Paganes) desire both to worshippe the Starres, fauouring them as they suppose, or to mitigate them being contrarie or displeased. but vnto such as folow these things there is no place in the Catholicke church, for because that he that hath geuen him selfe to such perswasions is wholy gone away from the bodie of Christ.

Againe, when as yet in Spayne long after, certaine wente about to establishe those false opinions, about the yere of our Lord 630. there was appointed a Councell at Braccara, wherein cap. 19. we reade decreede:

If any man doe beleue the soules and bodies of men to be bounde by fatall signe, as the Paganes and Priscillians haue said, let him be accursed.

And Cap. 10. If any doe beleeue the twelue signes, that is to say, the signes which the Mathematicians are wonte to obserue to be spread abroade thorow euery the members of the soule or bodie, and say þ they are ascribed to the names of Patriarches, as Priscilianus said, let him be accursed. As therefore the same question hath oftentimes and long bene tossed in the Church, so often againe haue they condiscended into the same opinion of it: whereby it may appeare, what we shoulde also thinke of it at this time.

Now as touching the second question, that is to saye, whether any certayntie may be foreshewed, of the lyfe and actions of men, by the moti-

motion and scituation of the Stars it is easie to determine. Let this be therfore established, that no certayn arte of predictions or foretellinges may be ratified. The reason is because, as before I haue touched in the fourth reason, the most excellēt Mathematicians do not agree amonge themselues of the maner of the appoyntinge of the twelue houses, and of the maner of accompting: Agayne it is impossible exactlie to distinguishe those sixtieth most smale partes, into the which the degrees of the signs are deuided: to conclude many other things of lyke sorte doe concurre, which witnesse the vanitie of the falsly supposed arte. They do foreshew sometyme the truthe, but (as Augustine saith libro 5. De ciuitate Dei cap. 7.) rather beinge priuilie taughte by the suggestion of some euil spirit, then (as they safely suppose) leaning to the firme foundati-

on of theire arte. Whereby it cometh to passe, that they which are thought sometyme to haue foreshewed the truthe by the ayde (or warrante) of theire arte, beinge agayne deceyued verie often tymes by theire deceyue able rules, filthelie beguiled them selues, and also do beguile others. I could reckē infinit examples, here of, taken out of histories. Therfore euen heathen Emperoures and magistrates haue supposed it to belong vnto them, to bridle so great a vanity by the lawes. For Tiberius, Vitellius, Dioclecianus, Constantinus, Gratianus, Valentinianus, and Theodosius, commaunded the Mathematicians, as hurtfull people, to be driuen out of the city. Loke vpon Suetonius Tranquillus, also vpon Cornelius Tacitus, Lib. 2.12.18. Also Nicephorus Callistus Hist. Ecclesiasticæ lib. 5. c. 24. lib. 9. ca. 5. and Lib. 11. cap. 45. And in the Ciuill

Law

Law they are seuerely punished of Iustinian, Codue de maleficis,& mathematicis. Many also being cunning in Mathematicall matters, haue mightely battered the whole predictions of natiuities, as Johannes Gerson, Johannes Picus Mirandulanus. Therfore it is not to be maruailed at,though the holy Fathers haue bestowed much labor in hillinge out, and condemning of it: Namely Epiphanius,Basilius,Gregorius Nazianzemus, Chrysostomus, Hieronymus,Ambrosius,and Augustinus.

Epiphanius reasoning againste the pharisies the 16.heresie, against the Manichei heresie 66. Basile in the sixe day workes, 1.and 6.Homilies. Gregorius Nazianzenus in his oration of taking regard for the poore. Also in his sermon of the Arrians, and that it is not conuenient alwayes to reason of God openly.

And in his seconde booke of Diuinitie, Chrysostome on Genesis, Homilie 5. and 6. On Mathew Homilie 6. where hee intreateth of the Starr that appeared at the birth of Christ. Againe, in that worke vpon Mat. which is vnperfect (the which the learned doubte whether they may father vpon Chrysostome.) Also on the Epistle to the Ephesians, Homilie 19. Hierome vpon the 47. of Esay, where the Prophet doeth dilie mocke, and threaten destruction to the Babilonians, who asked counsell at the Astrologiars. Ambrose in the places before alleaged, and of Abraham the Patriarche, Lib. 2. Cap. 3. Augustine of the Citie of God, Lib. 5. From the beginning to the tenth Chapt. And in Lib. 4. of Confessions, Chapter 3. And Lib. 7. Cap. 6. against the Academians lib. 1. cap. 7.

And of the Christian doctrine lib.

And

2. cap. 21. 22. 23. 24. and lib. 8. of questions. Qu. 45. in the exposition of the 31. Psal. vpon that verse, I will declare against my selfe mine vnrighteousnes.

And these thinges may suffise to the explication of those thinges which are set fooꝛth by Moyses of the fourthe daywoꝛke.

(.˙.)

WHETHER THAT THE DEVILS HAVE BENE THE *Shewers of Magicall artes; and by their helpe, euill men do Woorke signes and wonders.*

Hyp. Lib. 2. pag. 306.

WE reade in the 7. capter of Exodus, that when as Moises and Aaron by the commaundement & helpe of God did woorke signes before Pharao, to certifye, that they were by God commaunded to obtayn deliuerance for the people: that Pharao also called the wisemen and inchaunters and magicians of Egipt, which wrought ỹ like signes, with the great admiration of all men, agaynste Moyses: and so were they Autors that Pharao beinge hardened, he did not obey the commaundements

dementes of God. And in the second epistle to the Thessalonians the second chapter it is said, that the comminge of that wicked man, whome the Lord shal destroy with ỹ breath of his mouth, shalbe accordinge to the working of Sathã, in all power and signes, and lyinge wonders, and with all deceipte of vnrighteousnes. By these and such like places the holy Fathers haue gathered that signes, wonders and miracles somtimes be wroughte by deuiles, beside that, that men beinge taught and helped by them, may do the like. Of which matter writ Ireneus lib. 1. Cap. 9. Tertullianus in manye wordes, in Apol. Cap. 2. and 23. Also August. de Trinitate. Lib. 3, Cap. 7. and againe in his worke de Ciuitate Dei. lib. 8. ca, 19. where he doth wring out, euen of the Gentils themselues this confessiõ: to wit, that Magicall artes ought to be ascribed as taken from

from euill spirites, by this meanes: for that they thought them worthy to be punished by the Lawes, that exercise those artes.

I comprehende in the name of Magike, diuers artes named in the Scriptures, but which are harmefull and forbidden by God, of which there may seeme three orders to be appointed. In the first order are incantations, witchcrafte or iugling, which doe speciallie belong to deluding the sences, Of which is mentioned Exod. 7. Deut. 18. 2. Chron. 33 Esay 8. and 47. Psal. 58. Gal. 3.

2 In the seconde order are placed diuers fashions of soothsayings, or diuinations, of which sort are the obseruation of Auguries, Deut. 18. Also the marking of dreames, Leuit. 19. Deut. 13. 2. Chron. 32. Iere. 23. and 27. Zacha. 10. The diuining by lottes, Deut. 18. Also they which aske counsaile at Spirits. Leuit. 20.

Deut.

Deut. 18. 1. Sam. 28. 2. kinges 21. 1. Chro. 10. Esay 8. and 29. Act. 16. Also they which aske counsell at the dead, Deut. 18. 1. Sam. 28. Esay 8. Luke 16. By these formes of Diuinations which the Scripture hath expressed, vnderstande the rest what soeuer they be, which be manifolde, as the deuill hauinge a thousande wiles, doth greatly reioice to put into mennes heades, diuers thinges that be harmefull.

3 In the thirde order of Magike is numbred or accounted a certaine generall faculitie of wryting diuers signes and miracles by the helpe of euill Spirites, whereof is mentioned 2. Thes. 2. But to the intente that euery man may more rightlye iudge of these formes of Magike, and furthermore of those places of scripture: I will adde somewhat of euery one of thē. Incantatiō is said a cantando, of singing or chaunting,

And

And with the Hebrewes it is *Lachat* of ỹ verbe *Lachasch*, which is to whisper, to mumble, to speake with a stil voice, or softly. Wherefore all those thinges are sayd to be done by Incantation or inchauntment, in which wordes, verses, prayers, humble desires or adiurations are vsed, nether maketh it any matter, whether beside, there are vsed instrumentes or obseruations, or no. Wherby ye may note that Incantation doeth stretch very farre, and by the same very many and great thinges are brought to passe, of which sorte are mentioned Exod. 7. and such as the Poets doe often shew. And so (to let passe other) in the 7. booke of the Metamorph. of Ouid, a certaine witche boasteth her selfe, saying:

When as I would, the bankes agaste, the riuers backe
Into theire heades returnde: the boistrous seas likewise

The

That rage I staye, that staye with charme I make to rage.
The clondes I driue to flight, to make the skye looke cleare,
And bringe them in agayne when that it is my will:
Euen so I vse the windes both with my check and call.
With wordes and charmes the cruell vipers chawes I braſt.
I moue the growing rockes, and plucke from natiue ground
The mighey okes, and groues and woodes cauſe ſhake and quake.
And grounde like kine to lowe, and dead to leaue their graues.
And thee I drawe, O Moone, &c.

Neither ought it to ſeeme incredible, ꝑ ſo great things are brought to paſſe by Enchauntment. For it is not to be doubted ꝑ there is a great force in wordes, chiefly in prayers, proceeding from a faithfull harte.

Wherefore as holy men do ſtay vpon the couenante that they haue with God, and hauing made theire

prayer

prayer, and called on the name of God they obtayne, that things not hard of, are brought to passe: so it is meet that we should vnderstād, the Magicians also to haue some couenant with the Deuile. And whereas also they pray vnto him, call vpon him, and require his helpe, and paraduēture with certaine customs and obseruationes doe as it were worship to him: he is at hand, and willingly doth graunt their desires. And he doth reioyce when hee is so honoured and worshipped: and therfore as much as he can (and hee can doe very much) he studyeth to binde men vnto him, and to the intent hee may still keepe them in vngodlines, he doth willingly gratifie them: and although otherwhile in such kind of prayers there seeme to be mingled certaine wordes that be godly, religious, and somewhat agreeing with lawfull inuocation of God, yet som-

what is alway found either in the words themselues, or els in ỹ rites and circumstances, or els in the causes mouing, or in the effects following, that tendeth to the reproche of God, and wherewith God is tempted, blasphemed, mocked, despised, and therefore the deuill reioyceth, turneth all thinges to his owne honour, and readilie doeth perfourme those thinges which he seeth to be asked of him. Let euery prayer be suspected, which swarueth, yea but a little, from that simple fashion of praying, the which the holy Scriptures doe shew. Oftentimes, whereas a more gay kinde of Religion (to see to) is brought in, there the greter sinne lurketh. God hath forbidden to abuse at any time, his holy name, Euery false imitation of Religion is a poyson of true Religion. In sum, Incantation doth signifie a meane, whereby men doe require helpe of the

the deuill, and whereby he is moued to succoure, or to set forwarde their appointed inchauntmentes or iuglinges.

Furthermore, bewitchinges, and iuglinges with the Hebrues, called *Chaschias*, in latine called Fuscinatores, & Præstigatores. (which words are Exod. 7. Miche. 5. and Galat. 3) are vnderstanded, by the consente of all Interpreters, to be done when the sences of men are so hurte and illuded, that they all think, that certain vnwonted thinges are brought to passe, or els naturall thinges are chaunged. And therefore with the wordes of bewitchinge or iuglinge, propertie is noted the formall cause, and the meane, whereby the deuill will satisfie the desires of men: or els, when as otherwise he is a lyar, and a deceauer, hee fayneth at the least wise, that he doth satisfie. And if we look more narrowly, ỹ nature

of Relatiues is after a sorte seene in Incantations and bewitchinges, while they (that is, incãtations) are vnderstanded to be wrought by men that request somewhat to be done, and these (that is, bewitchinges) are vnderstanded to be wrought by the deuill, willinge to perfourme those thinges which are requested. And they properly vnto whom the deuill hath shewed by this meane, ỹ way to bringe to passe anye vnwonted thinges, are sayde, to bewitche, and to iuggle to the deceauinge of the minds and sences of men. Therfore of this sorte is that which is read in the life of S. Macarius. Certaine Parentes supposed their daughter to be turned into a Cowe, because that their sences were so hurte by the bewitching of the deuill, or some ill persons, that they did see no other thing in their daughter, thẽ ỹ shape and all the actions of a Cowe, and

they

they thought plainly that she was a Cowe. But Macharius, when they came to him with the supposed Cowe, saw a very wenche, richly arrayed with all such apparraile as became a woman: because forsooth, he could not be hurte with bewitching, the deuill hauing no power vpon him, But when as hee had feruently called vpon God, all the bewitching also was taken away from the Parents, and straightway they knew their daughter, such as before they did. Neither was her shape of a wenche taken away from her, but onely the sences of the beholders were deluded, that they thought it to be taken away.

So also doth Augustine, De Ciuit. Dei, Lib. 18. cap. 17. & 18. suppose the mates of Ulisses to be chaunged into diuers beasties: and in Archadia, that men while they did swimme ouer a stagne or poole, were turned

into wolues. He addeth also that in his time, certaine in Italie, when they had eaten cheese, were turned into Asses, and the same, although alwayes they remayned sounde in reason, to haue caried lōg time great burthens, and after that to be turned to their former shape. Neither surely do the deuils (saith he ca. 18.) create natures if they doe anye of those thinges whereof in this question is discoursed: but chaunge in shape onely, those thinges which are created of the true God, that they seeme to be that which they bee not, and therefore I beleue that not only the minde, but also that the bodie neither, can by any reason, by arte or power of deuils, be truely altered into the members or lineamentes of beastes.

Thus sayeth Augustine. Therefore of these things is manifest, that bewitchinge doth stretch very farre

and

and that vnder it are comprehended all thinges, which are don with the elusion of the senses: that thinges are beleued to be sene, harde, and perceyued, which notwithstandinge are no such maner of thinges. And it is no hard matter for the deuill, or his disciples beinge studious of magike, to do these thinges. For the senses of men are by diuers meanes deceyued. First, when that some fraude or chaunge is committed in that thinge which is laide before the senses. By which reasone the deuill taketh to him, and againe putteth from him, suche bodies or shapes as pleseth him: by the same reason he can shewe foorth all kinde of bodies and shapes, and put forth the same to the senses, to be sene and touched and by some meanes or other to be perceyued. S. Hierome in the lyfe of Hilarion doth shewe, that the deuill did somtime set forth

before the saide holy man to be hard of him the cryinge of yong children, the waiting and lamentation of women, the noyse of armies, the blating of cattell, and straunge sounds of diuers voyces, that he ranne away rather for the sounde than for the sight. And a while after he sheweth: at vnawares, when the Mone shined, he sawe a chariot with fiery horses to runne vpon him: and whē he had caled vpon Iesus, before his eyes all the pompe was swalowed vp with a sodden openinge of the earth. He addeth: how ofte naked women appered vnto him while he laye, how ofte verie great plentie of delicates appered to him beinge an hungred. And he reckeneth vp certaine other thinges. And all things were on this wise prepared of deuiles, which to call him away from faith, from feruent inuocation, and contemplation of deuine thinges, did

set

set forth things not true, but shapes and images of thinges, or els bodies for the time formed. Secondly the instrumentes of the senses, or ỹ meanes by which they worke, are otherwhile striken & hurt, by reason whereof they cannot decerne. As for example: many tymes such humors are shed aboute the eyes, for the which some man beleueth that he loketh thorowe a syue, that he seeth gnattes or other smal bodies, partly cleare, partly mistie, also cobwebbes, the smal heyres of wol, circles about candels, that are lighted: the whiche disease the Phisitians call (ὑπόχυσις) suffusio, a sheading abrode, or a web, in the eye: and in extendinge the sight of the eye, all bodies seme lesse, but in diminishing thereof, they all seme greater. They that are sicke of the disease called Glaucoma, (which is a humor in the eyes like chrystall) accordinge to

the

the proportion of the humor aboun-
dinge, do thinke all thinges are di-
uersly colowred. And how the sight
and other senses of them that be
dronken are deceyued for because of
the grosse humors that are disper-
sed, is too much knowne. And how
saye you by this that the Media or
meanes which are put in betweene
the instrument of the sighte and the
bodies laid against it, do often bring
to passe, that thinges are iudged to
be other thē they be. Through glasse
the sense and color is chaunged: the
same may likewise happen of subtile
or thinne humors and exhalations
dispersed by the ayre nigh vnto vs.
And wood that is parte put into the
water, appeareth croked, the which
notwithstanding is right. For that,
that thinges put betweene the in-
struments of the senses, and the bo-
dies layde against them, doe cause
such deceauing shapes. And these

impe-

impediments can the deuill easilye bring forth, as well in the instrumēt of the sight, as in the instruments of the other sences: and he doth so beguile men, that they beleue and perceiue other things then in deed they see and perceaue.

Thirdlye, manie times are the powers of the mind troubled, I say memorie, vnderstandinge or reasoning, thought, imagination, and the rest that are ioyned to them, wherof it commeth, that they which are so affected, cānot any more iudge right and they thinke they heare, see, and perceaue wondrous things, and yet they are deceaued. These effectes are seene in them which are sicke of the phrensie, melancholie, or madnes. Galene in his booke of the differences of the effectes that followe sicknesses, doth shew that Theophilus the phisition when he was sicke of the phrensie, he thought that hee saw

saw and heard minstrels continually playing in his chamber, and he commaunded they should be dryuen out. But when he was recouered, he could tell of all thinges, that he, or they which came to him, sayd or did: that is to say, because only imagination in him was hurte, and not cogitation or reasoning. In many that are phrensie, reasoning or cogitation is onely hurte, in some the memorie also, and more powers of the minde.

Furthermore, the melancholicall humor hauing dominion, doth cause that some doe thinke themselues to be brute beastes, whose voyces and motions they imitate: that they be stone or glasse vessell: that they are inuaded of murtherers & enemies: that they are inspyred with the power of God, and foreshew things to come.

Hotte humors, as blonde and yelow choler, when they abounde, and doe

doe molest ꝑ brayn, they cause madnesse and woodnesse, so that men vse thẽselues after the manner of wilde beasts. And who is ignorante, that the imagination of some otherwhile is so vehement, either when they wake, or when the other senses are at rest through slepe, that they think themselues to perceaue & doe those thinges, which notwithstanding, by no meanes they doe: Whereas therfore Deuils, when God doth permit, can infecte meate, drinke, the ayre that is dispersed about vs, and therfore also may strike our bodies with diseases and other discommodities, it is neuer a whit to be maruayled at, if also they hurte our brayne and the powers of the minde abydinge therein, that we thinke we doe perceaue, and doe straunge thinges.

Hether may be referred that which Augustine in the 18. booke De Ciuit. Dei cap. 18. doth make mention of, in these

these wordes: A certaine man did reporte that at his owne house, in the night, before hee slept, he saw a certaine Philosopher very well knowen vnto him, comming vnto him, and that he did expounde vnto him certaine Platonicall matters, which he being afore requested, would not open. And when it was demaunded of the same philosopher why he did that in that other mans house which he denyed to doe in his owne house when he requested it: I did it not, saide he, but I dreamed that I did it. But by this meanes, that which the one dreamed, was declared vnto the other being awake, by a phantasticall Image. Thus much hath Augustine.

And a little before in ỹ same place he had sayd, The fantasie of man, as in dreaming when men sleepe, so also in cogitation, while they wake, may by innumerable kinds or sorts

c.

of thinges be diuerſly altered: of this ſorte is that, which in a certain Canon of the Aurelian counſell, held the yeare 308. Certaine doe affirme to be written: & it is reported of Gratian 26. Queſt. 5. Canon. Epiſcopi. Certayne wicked women beynge gone backe after Sathan, ſeduced by illuſions of deuils and phantaſies, do beleue and profeſſe that they do ryde vpon certaine beaſtes in the nighte houres, with Diana a goddeſſe of the pagans, or with Herodias, or with an innumerable multitude of women, and that they paſſe ouer a great deale of grounde in the dead time of the night, and that they obay her commaundement as their Lady miſtres and that they are certaine nights called foorth to doe her ſeruice.

And after a few wordes he ſaith: Prieſtes ought to preach, that by all meanes theſe thinges are falſe, and that

that suche phantesies are put into the mindes of the faythfull not by a godly spirite, but by a wicked spirit: for Sathan which doth transfigure or chaunge him selfe into an aungell of lighte, when he hath taken the minde of any woman, and hath subdued her vnto him through vnbeleefe, straightway doth transforme himselfe into diuers fashions, and similitudes of diuers persons, and doth bring out of the way by all byways, the minde which he holdeth captiue, deluding it in dreames, shewing somewhile ioyful things, somwhile heauie thinges, somewhile knowen persons, somewhile vnknowen persons. And when as only the spirite doth suffer this, the vnfaithfull minde supposeth these things to happē not in the soule, but in the bodie &c. These and such like thinges therefore happen when as the powers of the minde (as I sayd before)

are

are troubled.

Fourthly, The deuils oftentimes doe quicklye place some bodies in steade of other some: whereof it cõmeth to passe, that we suppose those former to be chaunged into the latter, and so our sences are deceaued by the only alteration of the bodies. And therfore August. in his worke De Ciuitate Dei. Lib. 18. Cap. 18. doeth say: That the felowes af Diomedes were not chaunged into birdes (as they commonlye fabled) but that they were taken away and destroyed by euill Aungels, Reuengers, and in their stead Birdes being brought from some other place, were sodainly set downe: the which birdes those that haue falsly supposed those men to be turned into since that time haue called the fellowes of Diomedes, or Diomedes hys birdes. In like maner Iphigenia ỹ daughter of Agamemnon, when she

stoode before the aulter to be slaine, was quickly taken away by some euill Spirite, and in her place was placed an hind, the same spirit doing it. This is a token that it is true, for that she was afterwarde found aliue in Chersonesus beside ỹ moũtayne Taurus, And there was presidente of Dianas sacrifice. And oftentimes are vnbeleuers by this meanes deceyued of deuiles, and these mockages haue geuen a beginning to so many triflinge transformations, as of Ouid and other are famously set forth.

From these doth not greatly differ the fraud of certaine vacabunds iugglers, which playinge with the nimblenesse of theire arms & hands are thoughte to thruste themselues thorowe the arme, or tongue or forheade with a dagger, to drawe out blood, and to do many other things, when as notwithstandinge they do nothing

nothinge els but sodenly chaunge the instruments, and doe deceyue with the onely swiftnes of motions. By these meanes therefore & by others which the deuile being endued with the knowledge of naturall thinges, and with passinge experience, doth vnderstand, and mans wit doth not conceyue: men may be deceyued, aswell of the deuill him selfe, as of those whome he teacheth, so that of diuers things they apprehend false opinions. And God doth somtime permitte, that eyther with incantation, or els with the forsaide forms of illusions, men be hurt or take damage, whether in theire bodies or in the sences of the minde, or in other thinges, not for because of the vertue or strength of any wordes or actions, which are done of the Magicians with obseruatiō, as though in them were some syngular force: but for the couenante that priuelie

they haue with the deuiles, by reason of which couenant the deuiles do gladly perfourme vnto their worshipperes the things which they require, as farre as they can, and specially those things which are fitte to hurt. Moreouer God doth permitte the deuiles to exercise theire power vpon some, as well for the sinnes of them which desire that other may be hurt: the which because they haue once geuen themselues to the deuil. God will harden in theire wickednes: as also for theire sinnes who are touched with the harme, or els for some other causes which are hidden, and yet alwayes on God his behalf iust. According to which opinion I haue read Augustin in a certaine place to haue spoken as touchinge these matters. Neither surely it is lawfull to put away these mischiefes with other mischiefes, that is to saye, with charmes or in-

voca-

vocation of deuilles: for that were to aske at the deuill, the author of all euile, that which is good, which ought to be waighted for at God alone, and of him is wonte to be geuen: but by faith in God, and the fruites of faith, that is to say with prayer and almes, we must require of God that he accordinge to his goodnes deliuer vs from euill. And if it be not so taken awaye, then it remaineth that we suffer patientlie all incommodities, as longe as it shall seeme good to him to punishe and to trie vs. Which maner of coũcel against this kind of temptations and daungers to be vsed is here & there commended in the scriptures, also in the 33 question. 1 Cano. Si per Sortiarias. And so also Macarius brought to passe, that the parentes of the wench were no longer letted with the bewitching &c.

Now must I speake of those thynges

which I haue referred to the second order of magicall matters, that is to say of diuinations. I haue reckened vp those formes of diuinations, which the scripture doth mention, if anie desire more, he may seeke them out of other writers. In the prophetes writinges they are all in generall condemned: And the godlie are commaunded to auoyde them: and that chiefly for these causes.

First for that they are inuented of the deuill, whose workes are all euile, and do tend alwaye vnto mischiefe. Wherfore very farre are distant, prophane diuination, and holy prophesie: aswell because that is taught of an euil spirite, and this is administred of God and the holie Ghost: as also because that is not of what things so euer, but onely of certayne thinges and for the most part euill: and this may be accounted of what things soeuer, but especially

readye see the naturall causes prepared. For naturall causes beinge layde, the effectes doe alwayes (for the moste parte) follow. By which reason both Phisitions and Husbandmen often doe foresee that certaine thinges do follow of sure causes. And in bruite beastes also may be considered a certaine hidden power of perceauing afore thinges that are to come: whereof are noted by their motions and actions raine, tẽpestes and many such like thinges. And the deuils are moste diligent obseruers of naturall causes & effects. And because they are throughly cunning in many thinges by long experience of time, they can most certainly pronounce of al such like thinges. Therefore oftentimes doe they gather Prophesies of those effectes which are wrought by the helpe of naturall thinges.

Thirdly, they doe marke what thinges

thinges are alreadie prepared in a-
ny place or beginne to be done. And
these selfe same things they straight
way shew to some bodie (dwelling)
in another place, and perhappes far
distante, which as a Prophet doeth
manifest the same to all men, and de
sireth to seeme to bee a shewer of
thinges to come. And when ỹ men
of that place, do after a certain space
perceaue that the matter is so as it
was tolde them, they thinke that of
that thinge there was vttered a pro
phesie. Yea easie it is for the deuil,
which is of a most subtile and most
nimble nature, and doth most swift-
ly pearce into euery place, to spy out
whatsoeuer thinges are done on eue-
ry side, and of the same to bringe ty-
dinges whether he listeth. But they
doe not perceiue the thoughtes of
men (the which Augustine graun-
teth that he somewhile thought, but
he did afterwarde determine other-
wise

wise in his seconde booke of Retractations, Cap. 30.) but they note the signes onely, and the wordes and speaches and the gestures of the bodies, wherewith the thoughts of the minde are after a sorte set forth: and by these and other thinges concurring they iudge as certainly as they can. Fourthly, they shew things to come, which in some place or other they haue vnderstoode to be foreshewed of an holy Prophet, or some good Aungell: which notwithstanding is not published among others. And so that which is other folkes, they doe suttlely challenge and shew out for their owne, and doe hunt for the prayse and glorie for themselues.

Fiftly, they dare oftentimes foreshew things to come, although they haue no certaintie, and are fouly deceaued, after which sorte sometime certaine lightbrained felowes dare affirme as thinges moste certaine,

those

these thinges which by coniectures they doe gather as wel as they can. And that doe the deuils, as well when any impediimentes may be alleaged, to which it shalbe imputed, that the succesle hath not answered: as also when willingly they are desirous to deceaue, & to destroy those of whome they are asked counsell. Hether belong these doutfull Oracles geuen in Delphos, and in other places, as vnto Cresus: *Cresus perdet Halym transgressus plurima regna*. And vnto Pirrhus: *Aio te Æacida Romanos vincere posse*. The which they would not vse if as ofte as they would, they coulde shew the truth. And of these maner of doings you may see many things in Augustine in his booke De diuinatione Dæmonum. cap. 5. which also are repeated 26. quest. 3. & 4.

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ooke.

Hereof may we gather what may be spoken of the old prophets of the Gentils, and of them which while they

they were asked counsel as touching doubtfull matters and thinges to come, did geue Oracles or answers. The fatetelling Prophetisse in Delphos was inspired and gaue answeres, either with a still winde, or by fire which brake out of the den, or els sitting in the secrete sanctuary vpon a brasen seate which hauinge three or foure feete, was dedicated vnto the God. So the Prophet in Branchis did sit vpon an Ireltree, or els did carie in his hande a rodde which was geuen him of some god: sometime hee did washe his feete with water. Among the Ligurians in Thracia the priestes of Bacchus did drinke wine lustely.

Of these therefore and such like we must say, that the rite and superstitious ceremonie being put to, maketh nothing to the purpose, & that it is only a signe of the obseruaunce and couenant of wicked persons and

euill

euill spirites betwene them selues: and the spirites so to be honoured, and so retaine men in a folish perswasion. As touching the answers themselues or the inspiration, what soeuer concerneth this cometh from the deuil, who doth teach it priuilie or apertly, to wit, with some representations which he sheweth forth, with sightes or hissings, with voice or other signes. But saith some, what shall we determine of the Sibilles? there is no doubte but they were taught those thinges, which they did foretell rightly and trulie, especially of Christ, and things perteyning to the saluation of mankind by the inspiration of the holy Ghost, neither ought it to seeme straunge that I should so say of gentiles and vnbeleeuers, when as it is apparant that the holy Ghost sometime hath spoken true and notable things of Christ, euen by the wicked: as by

Bale-

Balaam Num. 24. and by Caiaf. Io. 11. Although manie thinges were very obscurely spoken by them that it may be doubted, whether they vnderstode those thinges which they saide: as neither Caiaphas did properly vnderstand his prophesie. But it pleased God that such prophesies should be manifested to the Gentils to thend that afterward, if at anie tyme they did striue against Christ and the truth beinge manifested in the earth, they might be conuinced by theire owne mens predictions & testimonies. To which end to be vsed, they ought also to haue great waight or importance as Augustin in his oration against the Jewes and Pagans cap. 16. and against J. Manich. lib. 13. cap. 25. Chrisost. homilia 3 in epistolam ad Titum, do witnesse. And the moste auncient writers contending against the Gentils for our religion, haue willingly for

that cause vsed the testimonie of the Sibilles as Iustinus Martir, Clemens Alexandrinus, Lactantius Firmianus S. Augustin and other. Hitherto as touchinge diuinations, answers, and predictions.

Nowe the matter requireth that I should speake somwhat of miracles, which I haue put in the third order amonge magicall matters, To the end that euery man may more easily marke, what maner of miracles, and how miracles may be done of the deuill and his disciples beinge experte in magike, it shall auaile to shew which are true miracles. Miracls properlie are saide to be certaine outward workes or deeds had in admiration among men: and such in deed as appeare to be wroughte by Gods power for to declare the truth and certaintie of doctrine, of faith, or of God his promisses, or els ỹ power of God, & to the glory of

God

God. This definition is gathered of causes, and by it may be vnderstãded how the miracles of Christ and holy men may be distinguished from these which are wroughte either of the deuill or of wicked men: which also ought to be called, not true but lying miracles, as the Apostle saith 2 Thessa. 2. And these lying signes or miracls may diuersly be wrought by the wicked.

1 Firstly, miracls are done in those things in which the things are in deed such, as they apeare to be: after which sorte the Magitians of Pharao are beleued to haue wroughte forthe serpentes in deed and other things of that sorte: but those are two wayes done. The First by calling on the name of God, as Christ speeketh of the false Prophts Mat. 7. that in the last day they shall say: Lord haue not we cast out deuills in thy name? notwithstandinge it

shall be said to them, I know you not. After the same maner Christ doth foreshew Mat. 24. false christs and false prophets to worke signes and wonders, and miracls are done so by them, not because God is moued with theire faith and holynes (which vtterly is none) but for the inuocation of his name which they vse vnto him: moreouer for the persons standing by, whom God will haue either confirmed in sound doctrine by miracles, or els doth suffer them to be caried awaye from the same. And the wicked doe vse the name of God in these inuocations, but not rightly, neither to lawfull ends: wherefore more rightly they do abuse it, which also shall happen to them to theire damnation: of which matter Chrisost. hath spoken somwhat tom. 5 Homil. 21.

3 The second by callinge vpon the deuil: for the Magitians with their charmes

charmes do call vpon euell spirites and allure them, the which also for the couenaunt that is betwen them, are ready to do any thing. And God doth geue them leaue, so that they can fashion certain bodies for a time which with our senses are perceaued, as I haue aforesaid. And by this meanes did Pharao his Magicians worke miracles: of whose whisperinges, that is to say, still inuocationes the scripture speaketh plainely Exod. 7. &c. Although in these signs or wonders very things are laied before the senses, yet shall they not be called true miracles: sith that the other causes which must be considered in true and properly said miracles, are lackinge.

2 Secondly, miracls are wrought of spirites and euill men, in which verie things are done and sene, but vsing certaine natural things onely. For in stones, hearbs, and such like

thinges there is a certayne hidden force or stregth, wherwith straunge things may be done, and the deuils and magitians haue notable knowledge of such naturall forces, others in the meane while, which do not vnderstād this vse of natural things doe suppose greate miracles to be wrought, when there is nothinge lesse. Such a thinge is it that the lampe which neuer goeth out in a certaine chappell of Uenus is counted a miracle: when as notwithstanding that may be done by arte and naturall instruments, that is to say with the stone called Asphestus, which is found in Arcadia: (as saith Plini. lib. 37. cap. 10) and is of that nature, that beinge once kindled it neuer goeth out. And Plini. maketh mention in the 18 boke of his natural history. Chap. 1. of Limus viuus or asphestinus (a kind of flax) that it can not be consumed by fire. There-

fore

fore these miracls also because they are not done by the power of God but rather by a naturall force, deserue not to be reckoned among true racles.

3 Thirdly, miracles are done by magitians, in which certaine things appeare to the senses, and yet are not verie things: but there is nothing els, but that the senses of men are deceaued and deluded, that they thinke they see and perceaue things which neuertheles they neither see nor perceaue. Which deceate, how many ways it may be done, I haue afore declared. Therefore not these neither ought to be deemed true miracles, because the very things are wanting, and the senses are deceaued.

4 Fourthely. By what meanes soeuer, either apart or priuie, miracles are wrought by Magicians, and whether verie thinges be re-

mayning in them, or onely do falsly appeare: yet aslonge as the causes, once numbred in the definition, are not sene in them, they can not be iudged any other but lyenge signes and lyenge miracles. For they can not be true, which are neither done by the true power of God, neither to the prescribed ends, that is, to proue the truth of doctrine, of faith, or of Gods promisses, or of the might of God, nor are directed to set forth the glory of God. Neuertheles whilst while vnto the wicked is graũted licence to worke miracles, such as the Godly can not: as Christ hath signified Mat. 24. sainge: that false prophetes and false christes should worke signes and wonderes: that euen the electe, if it might be, may be deceaued. And yet not therefore as rightly Augustine doth note lib. 83. questionum questi. 79, are the wicked to be thought more worthy then

the

the godly, or more acceptable vnto God, as neither the Magicians before Pharao more better thē Moyses the man of God: Although the wicked haue not power geuen them to worke miracles where and when they will: but onely where, when, & how it serueth good to God. Wherfore those Magicians of Egypt, although they shewed serpents, blou-dy waters and frogs, which were in deede great matters: yet when they came to lice, they could doe nothing: and they were compelled to to confesse, how Moyses did all things with the finger of God, that is to say, by Gods power, Exod. 8. Also the Exorcistes Act. 19. are not able to driue out the euill spirite. So alwayes at the length must a lie geue place to the trueth. There are diuers causes for which God doth geue so great power to the vngodly

1 The first: If any of the vngod-

lie

lie doe worke miracles, vsing inuocation of the name of God: thē must we vnderstand those miracles to be wrought to passe for the onely worthinesse of the name of God: for that God wil haue his name to be had in veneration, neither doth he suffer it in vayne to be called vpon: of which matter I haue touched somewhat afore.

2 The second cause, If any work miracles, not calling vpon the name of God, but by other meanes, as by helpe of deuils, &c. This happeth that the euill, that is to say, as well they that worke thē, as those which looke on them and follow them, are confirmed in euill, are seduced and drawen into new errours. After which sorte Pharao and the Magicians were hardened in euill. And 2. Thess. 2. the wicked are blinded that they should beleeue lyes.

3 The third cause: Vnto the wicked

ked power to doe miracles is geuen, that the constancie of the godly may be tryed, and their patience exercised. Whereof it is sayd Deut. 13. that God, by a false Prophet which foresheweth true things, & worketh miracles, doth trie his people. Symon Magus is written to haue wrought many wonders againste Peter the Apostle.

4 The fourth cause: Euil mē are suffered to worke miracles, least holy men (vnto whom the same facultie is by God graũted) should be too proude in themselues, and shoulde hunte after vaine glorie: Moreouer least the residue of men should measure holinesse by miracles: Or els, which is greater, and soundeth to Gods dishonoure, that they shoulde giue godly worshippe vnto them, as Act. 15. the men of Licaonia, for because of a lame mā restored to helth, would by and by giue diuine honors

and

and sacrifices to Paule and Barnabas.

5 The fifte cause: that happeneth lest any should thinke the gifte of working miracles to be greatly desired, before manie other giftes, which aswell are more necessarie to the church of God, as also do bringe more plentifull profit: of which sorte specially are the giftes of prophesie, gouernement &c. For God doth garnish his church at all seasones with sondrie giftes, the which good doe vse to manie good purposes: and some gifts in the meane while are sometime common to the vngodlie, but they folyly abuse them: therfore as manie vngodly mẽ doe sometime abuse the gifte of tongues, of wisdome, or the like, euen so doe they somewhyle abuse the gift of miracls Therefore as the Apostle geueth warning. 1. Corinth. 11. let vs beehold and esteeme the more excelent

gifts,

giftes. Hether belongeth that also, that Christ saith to his disciples Luc. 10. reioce not in this that spirits are subiecte vnto you: but reioyce because your names are written in heauen.

6 The sixt cause: Therefore also signes and wonders are wrought of vngodly and false teachers, lest rashly we should receaue any doctrine, which shall happen to be proued by miracles: or rather that we require not the doctrine which is set forth to vs to be established with signes and wonders. Both doe alike incurre reprehension, (that is,) easilie to beleue for because of miracles, and not to beleue except miracles be adioyned. The former is a signe of light headed men: the later, of vnbeleeuers. Of the former it is plainly sayd Deu. 13. If there arise in the midst of thee a Prophet, or a dreamer of dreames, and geue thee

a signe

a signe or a wonder, and that signe or wonder which he hath foretolde thee come to passe: and he shall say, let vs goe after strange gods which thou hast not knowen, & let vs serue thē: thou shalt not heare the words of that Prophet, or him which hath dreamed such maner of dreame. Because the Lord your God doth tēpte you, that he may know whether ye loue the Lorde your God with all your harte, and with all your soule. Ye shall walke after the Lord your God, and him shall ye feare: ye shall keepe his commaundementes, and heare his voice: ye shall serue him, and cleaue vnto him.

Of the latter, that is to say, that we vphold not require signes for cōfirmation of the doctrine, is extante the greeuous chiding of Christ to ỹ Iewes, Mat. 12. The wicked and adulterous generation seek a signe, but no signe shall be geuen them, but the

the signe of Jonas the prophet. And 1. Cor. 1. the Iewes require a signe, and the Greekes wisdome. It remayneth then that iudgement touching doctrine which is set foorth, must not be taken of miracles ioynd therto, but of the word of God, that is, the writinges of the Prophetes and Apostles, as Christ doeth discusse Luke 16. where he bringeth in Abraham speakinge: They haue (saith he) Moyses & the Prophets, let them heare them. And if they heare not Moyses & the Prophets neither will they beleeue if any rise againe from the dead. And Esaias saith cap. 8. Aske counsell at your charming Diuines which mumble and say: Doth not a people aske counsell at his goddes? Shal men runne to the dead for the liuinge? Get thee to the law and Testimonie.

Therefore let vs know that all

doctrine

doctrine which agreeth not with the holy Scripture, is to be reiected although great miracles are ioynd, and though Paule himselfe, or an Angell from heauen, affirme the same. Galath. 1.

Soli Deo honor & gloria.

The English of those Latine verses not Englished, Pag. 92.

he ambigu- e beeing in e word Per- t which sig- fieth both to troy & lose.

1 Crœsus passing ouer Halys
- Shall destroy many kingdomes, meaning other mens.
- Shall loose many kingdomes, meaning his owne.

For it hath oth these sen s in the La- ne & it is to e construed hichway you ill.

2 I say O Pyrrhus thou mayst ouercome the Romanes, Or
I say O Pyrrhus the Romanes may ouercome thee.

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